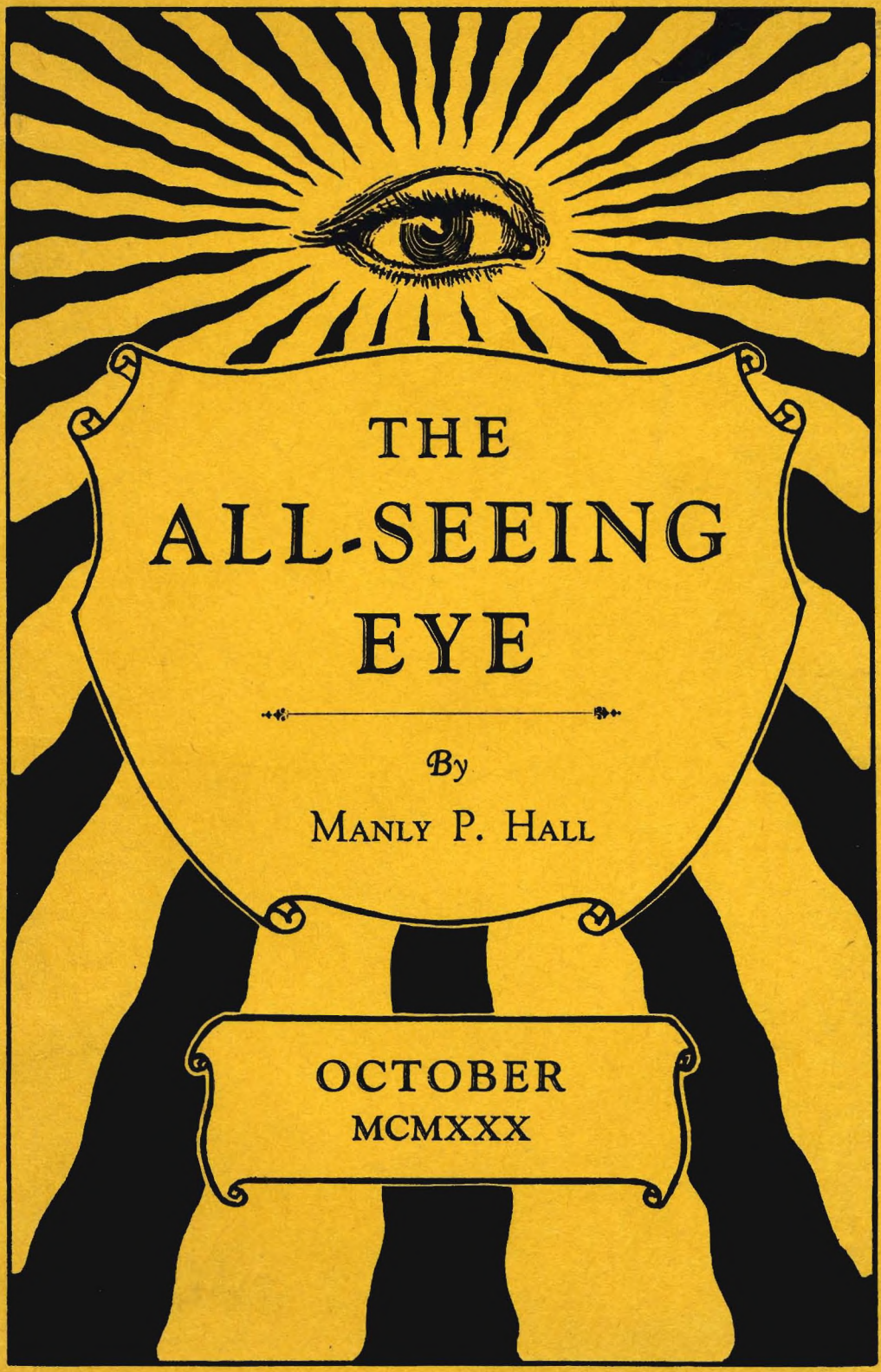


THE ALL-SEEING EYE

By

MANLY P. HALL

OCTOBER
MCMXXX

The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE FUNDAMENTAL VERITIES EXISTING IN THE EDUCATIONAL SYSTEMS, RELIGIONS, AND PHILOSOPHIES OF ALL AGES

VOL. 5 OCTOBER, 1930 No. 1

PUBLISHED MONTHLY BY
THE HALL PUBLISHING COMPANY
301 TRINITY AUDITORIUM BLDG.,
LOS ANGELES, CALIFORNIA
TUCKER 2603

M. M. SAXTON . . . . . *Editor*
MARY S. YOUNG . . . *Business Manager and Secretary*
J. AUGUSTUS KNAPP . . . . . *Artist*

CONTENTS

Editor's Briefs 2
Diogenes, The Dog of Athens 3
Rasputin and Cagliostro..... 7
The C. R-C Portrait, A Rosicrucian Problem 10
Tarot Symbolism, Introduction 15
The Magic Mirror 17
Vicarious Reformation 20
Astro-diagnosing the Hundred Per Cent American.....23
Growth 28
Zodiakos, The Circle of Holy Animals 29

Change of address must be in this office not later than the first of the month preceding issue. Please give both old and new addresses.

Copyright, 1930, by the HALL PUBLISHING COMPANY

Application for second-class matter now pending.

PER COPY, 25c—ONE YEAR $2.50
FOREIGN, ONE YEAR $3.00

The EDITOR'S BRIEFS

After a lapse of three years, publication of THE ALL-SEEING EYE is resumed, beginning with the October, 1930, number. This magazine will be devoted exclusively to the writings of Manly P. Hall, and its reappearance is in response to the insistent demand for his lectures in printed form. Vol. V of THE ALL-SEEING EYE will contain some of the best material which Mr. Hall has given to the public from the lecture platform. His various Sunday and class lectures given during the summer of 1930 have all been reported electrically, and will be reproduced in the magazine after the necessary changes for publication have been made. Special departments of the magazine will be devoted to psychical research, Orientalism, astrology, psychology, and occult philosophy.

Of particular interest to our Chicago friends is the announcement that Manly P. Hall returns to Chicago for a series of public lectures, beginning October 2, 1930, to be given in Assembly Hall on the Fourteenth Floor of the Masonic Temple, 32 West Randolph Street. The high standard of research work done by Mr. Hall in the fields of comparative religion and ancient philosophy has won for him a unique position upon the American lecture platform. For ten years he has been applying the magnificent philosophical systems of past ages to the vital problems of this generation. His unparalleled success in this field is evidence both of his personal ability and also the urgency of his message.



Diogenes the Dog of Athens

The gods are sufficient to themselves, therefore they are gods; men are insufficient to themselves, therefore they are men. It follows that the more men depend upon others the less they resemble the gods, and that they verge towards the divinities by detaching themselves from the concerns of mortals.

Thus reasoned Diogenes. To be consistent, he decided to live no longer in a house that another man had built, to deny himself all pleasantries, and not even use the commodities common to every-day life. Furthermore, reasoned the old skeptic, the gods, being complete in themselves, accepted nothing. So, with a flourish, Diogenes returned one after another the things that had been given him until at last he was reduced to a state of abject poverty. In his estimation, this resembled somewhat the divine state, for no longer receiving anything, he was like the gods who accepted nothing of mankind but who gave unceasingly of their life and light to all living things.

So we find Diogenes living in a tub, an old discarded barrel that no one else would have. This he rolled into the Metrium, the public square where the Athenian senators, merchants, and populace congregated for one reason or another. Here, with a little straw on the bottom of his tub, Diogenes lived a considerable part of his life. While they heartily despised the old cynic—for he was the Bernard Shaw of his day—nevertheless the Athenians had a high respect for Diogenes. A number of school boys for a prank once bored holes in his tub so that when it rained the water poured in. The citizens were so stirred up by

this outrage that they not only severely punished the boys but also bought Diogenes a new tub and insisted upon his accepting it in the name of the state.

Though the wise old philosopher lived rejecting mankind, the mankind he scorned grew to be very fond of him and his eccentric ways. The self-styled wise and the pedant would gather around him to watch him and listen to his words, and when Diogenes did not edify them, he, at least, amused them.

Diogenes was the recipient of the homage of Alexander the Great. The conquerer came one day and stood in front of the tub where the famous skeptic was sitting sunning himself. After looking Diogenes over for some time, Alexander said: "Is there not something that I can do for you, something that I can give you, some way in which I can reveal to you how I admire the profundity of your thinking?" Diogenes looked at the young Macedonian for a few moments, then said: "Alexander, there is only one thing you can do for me; step aside a little, you're between me and the sun, and I am cold." That was all that Diogenes would accept, namely, that Alexander should step aside a little.

So interested was Alexander at this reply that a deep friendship grew up between him and Diogenes and these two men—both of remarkable wit and insight—would often play jokes upon each other. On one occasion, Alexander the Great sent a basket of bones to Diogenes. To appreciate the point of this particular joke, it must be noted that out of popular conceit there had sprung up a nickname for Diogenes. He was called "The Dog of Athens," because, in his own words, he barked at those who were untrue. He snarled and bit at those who were false to themselves and did all he could to bring discomfiture upon those who felt themselves to be in high positions. So out of recognition of this nickname of "The Dog," Alexander sent Diogenes the basket of bones accompanied by a note which read thus: "From Alexander to Diogenes, Greetings! These bones are such as a dog should receive." Patiently reading the note, Diogenes turned to the servant who had brought the basket and

instructed him to take the bones back to Alexander with the following note: "Diogenes to Alexander, Health! These bones might have been such as a dog should receive, but they were scarcely such as a king should send." Alexander so admired this retort that he caused it to be published among his people to show the wit and understanding of this great skeptic.

Diogenes was a contemporary of Plato. These two men heartily despised each other, probably owing to the difference in their fundamental viewpoints; for, sad as it may seem, the wise are sometimes domineering. It is very difficult, even for the great, always to show that rare humility which is the seed of true greatness. One day Diogenes (whose chief hatred for Plato was based upon the fact that he believed the great Athenian to be proud) chanced to see Plato walking down the street wearing a brand-new, long-flowing velvet cape. Following Plato, Diogenes waited until the great Platonist was standing over a mud puddle. He then crept up behind Plato and, quickly jumping up and down on the hem of Plato's robe, trampled it in the mud, at the same time calling out loudly for the benefit of the bystanders: "Now I've stepped on Plato's pride." Plato (whose name was derived from "plateau" because of the breadth of his brow) was a shrewd Jupiterian and a jovial soul. Turning upon the irate Diogenes, he said with a smile: "Yes, Diogenes, you condemn my pride, yet how proud are you that you can step upon my cloak in this way!" Nonplussed, Diogenes thought for a moment, then crept away.

The above instances are typical of the great cynic. Diogenes had a very curious mental twist and his life was given over to many austerities. Many people believe that in order to be really good you must be more or less uncomfortable—that a state of comfort and ease for the body may in some way lure the soul into sin. Diogenes shared such a belief and set himself the task of mastering his body by subjecting it to all sorts of discomfort and mental discipline. Consistent with this theory, we find him one day sitting on a snowbank, with very little clothing, actually numb and his teeth

chattering from the cold. He had done this simply to prove his control over his body. A citizen of Lacedemonia came by and, seeing the great cynic sitting in a snowbank, called out to him, "Diogenes, are you cold?" Diogenes looked scornfully at the youth, "C-c-c-certainly not," he replied, his teeth actually chattering. "All right," retorted the Lacedemonian, "if you are not cold, why do you sit there?" With a sheepish expression upon his face, Diogenes got up quietly and retired to his tub. He had been bested by the stranger from out of town.

Diogenes maintained the same general attitude of both the true Oriental and the early Christian ascetic. He devoted his life largely to the mastery of his body, to the mastery of every emotion, thought, and action, and as the result of his wonderful self-control, acquired a great profundity of reason and understanding.

To show how he departed from worldliness and devoted his life to the study of abstract subjects it is interesting to follow him as, leaving his tub and passing down the street, he would come to the small fountain from which he used to secure his drinking water. He carried in his hands a simple mug—we don't know whether it was pewter or clay—but it was an old and cheap vessel. As he leaned over to fill it, it suddenly occurred to him that the gods did not use cups when they drank. Hence, such things as drinking cups were definite evidences that he was still bound to mankind. So, with a gesture of impatience, Diogenes threw the cup away, breaking it in pieces, and declaring that as the gods did not need cups, neither did a wise man, but that any man's hand was enough to form a hollow vessel from which to drink. From that time on, therefore, Diogenes did not use a cup. In his advancing years, Diogenes developed the habit of leaning upon a cane or staff. Suddenly realizing that the gods did not lean upon sticks, he threw his cane away. Even in his most advanced years, when he had become rather weak and decrepit, he refused any assistance from a stick, declaring that all these things were evidences that he had not yet escaped from mankind.



Rasputin and Cagliostro

The gaunt, fantastic figure of Rasputin stands out in startling relief against the prosaic background of the twentieth century. His bizarre personality seems to belong to some earlier age; he is a miracle in an era in which miracles are *verboten*.

The Literary Digest defined this remarkable man as the Russian Richelieu. The title may be superficially apt, but a closer analysis reveals a wide interval in the attitudes of these two men. The fighting Cardinal was a man of culture and exquisite personality, a politician of intrigues and subtilities, whose life was devoted to the various ends of ambition. Rasputin, on the other hand, was first, last and always a peasant, with a peasant's viewpoint upon life, a peasant's superstitions and simplicity. Even when elevated by circumstance to a position far above his natal lot, he remained to the end constitutionally and temperamentally a peasant.

Like the class from which he came, Rasputin was childlike and candid in his motives and methods. It requires ages of culture to elevate dishonesty to the degree of a diplomat. The peasant Rasputin had his own narrow viewpoint of life between him and what might be termed success. All his instincts, all his hereditary tendencies, all his early environment and training bound him to the great body of the Russian people. Whatever he did, be it good or bad, Rasputin did naturally and simply, free from affectation or subterfuge. Under all conditions and at all times Rasputin was

wholly and utterly himself; he neither analyzed his motives nor explained them.

To understand his psychology and the position which he occupied, it would probably be advisable to compare him with another great figure in history who in many ways paralleled the Russian *starets* in both temperament and achievement. We refer to Allesandro Cagliostro, the great Sicilian magician who swept like a meteor across the heavens of Europe in the eighteenth century and whose fall precipitated the French Revolution, even as the fall of Rasputin brought down the house of the Romanoffs.

The famous (or, as some would have it, infamous) Comte di Cagliostro was called by his devotees the friend of the poor and the spokesman of the citizenry of France. Rasputin was the spokesman of the peasants of Russia and championed their cause before the ruler of the land. If any credence is to be placed in the Joseph Balsamo story, the private life of Cagliostro was as wild an orgy of intemperance as that of Rasputin's. Both were accused of sorcery, suspected of every crime, prayed to and cursed in the same breath. Each rose from an obscure beginning and by rare personal magnetism surmounted the handicap of an unprepossessing appearance to reach a point akin to deification. Both were makers of history and, if the stories be true, met death finally through strange and violent means. Cagliostro, according to accounts, was strangled by his jailer in the castle of San Leo, and Rasputin was murdered at night in the cellar of his princely host. While seemingly in order, the element of mystery is associated with the death of both these men. Cagliostro is reported to have been seen in India after his reputed death and Rasputin is said to have been recognized in a South American city several years after his body was presumably buried in the palace gardens of the Tsarkoe Selo.

Both Cagliostro and Rasputin had a similar streak of genius. Cagliostro, stamping up and down in front of his judges, dressed in pink trousers, green waistcoat, and varicolored turban, and Rasputin with his hand-embroidered silk smock, peasant boots, and dis-

heveled appearance—both were bizarre in the extreme. And, most important of all, both men were the products of the curious chemistry of circumstances, each received limited support in his mission, and then was cut down.

For many centuries the Russian peasants had existed in a state of ignorance due to illiteracy. Wherever we find this plague infecting the state, we find its sister evil—superstition. Both ignorance and superstition breed violence; both are caused by oppression and both, in turn, are held in check by oppression. Where ignorance of the realities of life prevails, pseudo-orders of knowledge invariably spring up to meet the need. Among the Russian peasantry we, therefore, find a species of pseudo-wisdom—a knowledge not derived from books but a strange compound of folklore and holy traditions coupled with some practical knowledge concerning the therapeutic properties of herbs and simples.

From the intellectual environment of an ignorant people, a decadent priestcraft, and an indifferent aristocracy Rasputin rose. All these produced a man who epitomized in his own disposition both the advantages of these various social strata. The biographies of Rasputin are replete with contradictions and, though he passed out of this life as recently as the year 1916, his exploits are already half mythical. His personal life prior to his entry into the field of world politics is already distorted out of all sense of historic proportion. The Russian Revolution is probably responsible in great measure for the incomplete records concerning Rasputin; for, relying upon the villifications of the monk Iliodor, the Red Government used Rasputin's name and memory as a powerful instrument against the Romanoffs and the nobility.

(The early life of Rasputin will appear in the next issue.)



The C. R. C. Portrait A Rosicrucian Problem

For several years we have been investigating the secret societies of the ancient and mediæval worlds. These organizations may be divided into three general classes—political, philosophical, and religious. During the last three centuries a fourth type of secret order has appeared, namely, the fraternal. All secret societies were originally priestly institutions created to perpetuate the mystery religion which had been revealed to the first of humanity by the gods.

"Knowledge is power" declares the Egyptian, but knowledge in the possession of such as have not yet mastered the animal soul is dangerous. The Mystery Schools were created in order that divine wisdom should neither perish from the earth, nor yet fall into the hands of the profane. The great truths discovered by the illumined were therefore carefully concealed under abstruse symbols and allegories, and a man desiring to know them was compelled to pass through a number of tests to prove that he was entitled to this honor.

Christianity, like all the wisdom religions, is a threefold structure, consisting of a spirit, a soul, and a body. Ante-Nicene Christianity was a school of the Mysteries, and as such promulgated a secret teaching concerning which the modern church knows practically nothing. The first Christian mystics were the Gnostics, but nothing now remains of their cult except a few inscribed gems and an occasional literary fragment mutilated almost beyond recognition.

The Middle Ages found Europe struggling to

free herself from the limitations of religious intolerance, philosophic despotism, and scientific ignorance. The doctrines promulgated by Galen, Avicenna, and Aristotle held the minds of the learned in intellectual bondage. It was against this bigotry that the great Paracelsus directed his hammer blows, liberating the medical profession from the dogmas of Avicenna. Centuries after him came Sir Frances Bacon, who with the sheer transcendency of his genius brought down, Samson-like, the pillars of Galen and Aristotle, and with their fall the house of arbitrary notions collapsed.

We shall probably never fully appreciate the part played by the Rosicrucians in the reconstruction periods of European thought. The Rosicrucians constitute the most remarkable organization of the modern world. During the seventeenth century their name was upon every man's lips, but none knew who or what they were. In their manifestoes, published between 1610 and 1620, the Rosicrucians declare that their purpose was to promulgate the secret teachings which they had received from their illustrious founder, Father C. R-C. (Christian Rose-Cross), and to heal the sick *without pay*. They were deeply concerned with alchemy and astrology, and their ranks included several great Kabbalists and transcendental magicians. Elias Ashmole, one of the Order, declares that two Rosicrucian physicians cured Queen Elizabeth of smallpox, and a young duke of leprosy. There are also records that the Rosicrucian chemists manufactured gold and furnished it to the British mint. Raymond Lully, (probably a member of the fraternity) is said to have transmuted thousands of pounds of base metals into gold in the Tower of London. Lully did this in order that the Eniglish might finance a crusade against the Mohammedans.

After describing the purposes of their organization, the Rosicrucians in their first manifestoes recount the adventures of their leader and how he came to establish the society. The story is briefly as follows:

Father C. R-C. was the son of poor but noble parents, and was placed in a cloister when but five years of age; but several years later finding the instruc-

tions unsatisfactory he associated himself with a monk who was about to start on a pilgrimage for the Holy Land. This brother died at Cyprus, and C. R-C. continued alone to Damascus. Here poor health detained him, and he remained some time studying with the physicians and astrologers. Hearing by chance of a group of wise men abiding in Damcar, a mysterious city in Arabia, C.R.-C. made arrangements to visit them, and arrived in Damcar in the sixteenth year of his life. Here he was received by the wise men as one long expected, and remained with them for a considerable time, during which he learned the Arabian tongue, and translated the mysterious book "M" into Latin. From Damcar C. R.-C. journeyed to Fez, where he was instructed concerning the creatures existing in the elements. From Fez the young Initiate took boat to Spain, carrying with him many rare medicines, curious animals, and wonderful books. He conferred with the learned at Madrid, but they dared not accept his teaching because it would reveal their previous ignorance; so, deeply discouraged, he went to Germany, where he built himself a house on the brow of a little hill and devoted his life to study and experimentation.

After a silence of five years C. R-C. gathered about him a few faithful friends, and they began to arrange and classify the great knowledge which he possessed. Thus the Rosicrucian Fraternity was founded. New members were later accepted, and the brethren traveled into various parts of the world to give their knowledge to those who were worthy and willing to receive such a boon. The first of the Order to die passed out in England, and it was after this that Father C. R-C. prepared his own tomb in perfect miniature reproduction of the universe. None of the Order knew when their founder passed on, but 120 years after his death they discovered his tomb with an everburning lamp suspended from the ceiling. The room had seven sides, and in the center of it was a circular stone under which they found the body of their founder in perfect condition, clasping in one hand a mysterious paper containing the arcana of the Order.

Many efforts have been made to interpret the sym-

bolism of this allegory, for it is undoubtedly a myth symbolically setting forth the deepest secrets of the Rosicrucians. Father C. R-C. is to be considered not only as a personality but also as the personification of a power or principle in Nature. This practice of using an individual to set forth the workings of divine power was frequently resorted to by the ancients. The Masonic legend of Hiram Abiff, the Chaldean myth of Ishtar, the Greek allegory of Bacchus, and the Egyptian account of Osiris are all examples of this type of symbolism. It is not improbable that the entire mystery of Rosicrucianism could be cleared up if the story of Father C. R-C. were properly interpreted.

During the sixteenth century many pseudo-organizations sprang up claiming to represent the Rosicrucian Brotherhood, but the very nature of the teachings they promulgated proved beyond all doubt that they were fraudulent. One of these groups after exacting the most terrible oaths from those joining the society gave each one of the new members a black rope with which he was supposed to strangle himself if he broke any of the laws of the order.

The pseudo-Rosicrucians were short-lived; for, after passing through all the degrees of the elaborate rituals and spending considerable sums of money, the unfortunate "initiates" discovered that these organizations did not possess the knowledge they claimed to disseminate. Many false claims were made by charlatans who attempted to capitalize the name of Rosicrucianism, but in some mysterious way these dishonest parties were exposed and their plans came to naught.

Several years ago Arthur Edward Waite, an English Masonic writer of note, published a work in two volumes entitled, *The Secret Tradition in Freemasonry*. Among a large number of plates he reproduced was one he declared to be the supposed portrait of Father C. R-C. We examined the reproduction with great interest but with a certain amount of skepticism, in view of the vast number of false claims and documents that have appeared in recent years. We had a feeling that somewhere we had seen that picture before, and the general appearance of it made us sus-

pect that it was a copy of a more ancient painting. At last, after considerable pains, we discovered what we believe to be the original of the picture.

In the Lisbon museum there is a famous painting by Albert Durer. The resemblance to Waite's picture is very marked. The position of the head, the finger touching the temple of the skull, the hat, the reading table, the beard, and the folds of the cloak are all nearly identical. The reader may say that Durer copied the painting from the supposed portrait of Father C. R-C., but this is most unlikely, as Durer was a truly great artist and great artists seldom copy the paintings of other men. Furthermore, the Durer painting was made about A.D. 1500 and is apparently much older than the other picture. The Durer painting is an idealistic conception of St. Jerome, and Durer has in several other pictures shown this saint with the same reading table, and a skull is always placed near him. In the Harding collection in Chicago is also a portrait of St. Jerome by the Master of the Life of the Virgin, which resembles the C. R-C. picture even more closely.

The only natural presumption is that the picture supposed to be that of Father C. R-C. is in reality a copy of St. Jerome and not an overly good copy at that. Mr. Waite was careful to make no committal regarding the authenticity of the painting, but others more enthusiastic have accepted the picture as real. This is an occurrence which should deter any person not acquainted with the real issues of Rosicrucianism from accepting the wholesale accounts now circulated concerning the historicity of the Order.

The *bona-fide* Rosicrucians are an organization of Initiates and Adepts, and only through development of the internal spiritual faculties can the true purpose of the Order be recognized. Only when the disciple lives the Rosicrucian life can he know that sublime Fraternity whose members—so the ancients declare—inhabit the suburbs of heaven.

TAROT SYMBOLISM
INTRODUCTION

The Court de Gebelin, a high Mason and eminent scholar of his day, first set forth the symbolic possibilities of the Tarot cards. Since his time a number of other writers (who will be remembered chiefly for their enthusiasm) have submitted to, yes, even attempted to thrust upon the public mind more or less fantastic interpretations of these mysterious leaves. Most of these attempts to clarify the meaning of the Tarot have only muddled the issues involved. The original lack of information has been exchanged for a monumental structure of misinformation.

The difficulties may be classified under three headings:—

(1) The original number of cards is unknown but it is quite within the range of possibility that the modern deck lacks several vital (and, therefore, deleted) cards. The removal of even one or two symbols would destroy the sequence of the figures and thus hopelessly confuse the would-be interpreter.

(2) It is quite probable that the order of the cards has been purposely changed. In fact, the unnumbered major trump—the Fool—is the chief stumbling-block confronting the student of the Tarot. The problem, therefore, is naturally related to the science of cryptography. The cards become the elements of a secret writing; they are a definite philosophic cipher, and until the elements of this cryptic alphabet have been finally established, the subject must remain a debatable field of abstract speculation.

(3) Most writings on the subject of the Tarot (prominent among them the treatises of Eliphas Levi and Papus) are unquestionably "blinds" published for the definite purpose of diverting public attention from the deeper issues involved. Whether bound or regarding themselves as bound by obligations of honor, these authors preserved inviolate whatever knowledge

they actually possessed. For reasons somewhat obscure but which they evidently regarded as sufficient, they purposely deceived the public in their published descriptions of both the major and minor trumps.

Instead of being being influenced too deeply by existing writings, the student obviously should sever his connections with these dubious text-books and reconstruct the entire system of Tarot symbolism from the secret doctrine of the ancients, scattered fragments of which have survived the persistent efforts in past ages to destroy learning.

If, as all indications point, the Tarot may be traced definitely to the Arabian mystics, we can search for the true interpretation in those orders of learning which flourished in Arabia during the first ten centuries of the Christian Era. We have abundant evidence that the wise men among the Arabs—the astrologers and philosophers—drinking deeply at the fountain-head of Greek learning, became the ardent champions of academic philosophy. They also tasted of Egyptian lore, and even imbibed of the wisdom of Chaldea and Phœnicia.

Little is known of the religion which Mohammed destroyed, or at least believed he had destroyed. There is no question, however, that his own sect perpetuated this wisdom in the metaphysics or mysticism of the Dervishes. Though not the originators of this great system, the Arabians have earned for themselves a certain measure of immortality because they were the honest custodians of those older truths whose importance they grasped.

Having established this link, we may next disregard it and investigate the sources from which all subsequent philosophies derived their fundamental premises. Western metaphysics reached its flood-tide in the transcendental doctrines of the Greeks. To understand the Tarot, then, we shall disregard the scattered emblems momentarily, re-establish the ethical system which unquestionably they were devised to perpetuate, and, by so doing, render evident the inevitable interpretations of the cards.

(To be continued)



The Magic Mirror

In the legend of Bacchus, the Greeks arcanely intimate that the physical universe is but a polished mirror in which one sees the reflection of the heavenly world. Thus, in the mirror of matter we see our individualities reflected as personalities; our bodies are but the shadows of our souls cast for a day upon the substance of illusion. To realize that form and feature are but reflections of our invisible dispositions is to know ourselves.

In the light of this premise, sit down before your mirror and study your face; lean back, eye yourself in a calculating manner, and interrogate your shadow thus: "If I met you on the street, would I trust you? If I encountered you in a deserted spot on a dark night, would I live to get home? If you were a stranger, would I want you for a friend?"

This brings to mind a story (presumably authentic) of a certain woman who had such an ugly disposition and repulsive features that it frightened her to look at her own face so that she dressed and performed a meticulous toilet for forty years without once looking in a glass. Strange as it may seem, she chose to do that rather than soften her countenance by modifying her disposition.

Therefore, when you behold this semblance of yourself view it as a completely dissociated personality. Then honestly catalog your reactions. Your analysis may disclose that the shadow in the mirror has a hard, cold mouth that goes down a bit at the

corners. This mouth will probably cause an unpleasant reaction, but previously it was others who felt it and not yourself. Hence, the stranger encountering you must appear either indifferent or charmed while beholding your unprepossessing looks. You will recall the famous limerick which ran something like this:

"I am not very handsome 'tis true,
My face it is slightly askew;
But I do not mind it, for I stand behind it,
And all of the pain is with you."

By using the mirror you are suddenly enabled to meet yourself as a stranger. You are able to determine just how much of an obstacle you are to your own ends and purposes. After looking earnestly for about half an hour, one person heaved a mountainous sigh and remarked sadly: "What an empty looking thing I am; I am shallow, expressionless. In fact, I can see no intelligent reason for my existence."

If the face is empty, the cue is to fill it. If it is shallow, deepen it; if it is narrow, broaden it; if it is too short, lengthen it. Work with yourself, with your thoughts, emotions and ideals until you can honestly say, as you look into the reflection of your own eyes, that the face before you is that of a person whom you would really want to know. Thoughts and feelings reproduce themselves upon the delicate linings of the face until your face becomes a replica of your soul. Even the slightest detail is significant—the hair, the texture of the skin, and the coordination of parts. The advocates of heredity admit that it takes a million years to chisel a nose. The body is the potter's clay daily being molded into a form consistent with the internal integrity.

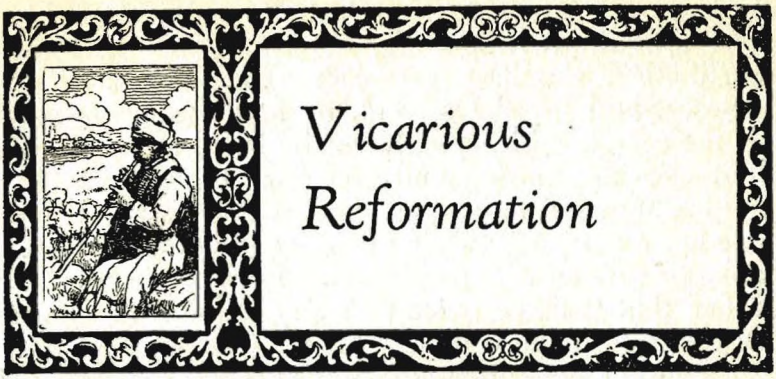
Now comes the technique of improvement. Try spending ten minutes a day reconstructing your own face. It is a philosophical verity that if you can lift your ethical standards, you can lift your face with them. Here is an opportunity for a new fad—philosophical face-lifting. It will never become popular, however, because it requires work.

Having analyzed existing conditions, decide upon

the improvements which you desire to make. Possibly your eyes are a little shifty or you squint them too much. For the first, establish a new standard of honesty, and for the second, be less suspicious and air the secrets which you have cherished so long. If your eyes are staring and you open them too wide, you are superficial and should court reflection. If the face has a tendency to sag or have a gaunt and hollow look, 'tis ever so with pessimists. For such people the truism that it takes twice as many muscles to frown as it does to laugh is most pertinent.

Change your disposition and watch the corners of your mouth come up just as surely as though they had been shifted by a surgical operation. Banish deceit and watch your eyes open; think and watch your eyes go back where they belong. Strange but true, in a few years a person can rebuild his face, so that while it may not actually be beautiful, it will convey the definite impression of attractiveness. In this age of competition, personal appearance is a powerful factor in the success of any individual or enterprise. The expression upon your face will have much to do with the position that you will occupy in society. A friend of mine who had an uncanny ability to detect thieves said he seldom failed because he could detect dishonesty in the texture of the skin. When even our pores turn state's evidence, no alternative but honesty is left.

The study of your face will discover to you the magnificent psychological background of life, a sphere whose subtilities are lost upon ninety-nine out of every hundred persons. Most of us live in the so-called evident. Behind the evident, however, is a network of inherent causes and impulses that make us what we are. We are all tyrannized by circumstances until we rise above circumstance by taking our lives into our own hands and molding ourselves into the ideal we long to be. These little chats with the stranger in the mirror will accomplish much. By standing off and watching yourself walk by, you will receive a definite urge toward self-improvement which you might never otherwise come to feel.



Vicarious Reformation

The subject of all worthy legislation is man; the object of that legislation is the improvement of the human state. The insurmountable difficulty to these worthy purposes is the impossibility of the individual actually reforming anyone but himself. Most people are like incorrigible children; and reformatory measures, instead of making them better, simply make them angry. The optimistic reformer should never overlook the fact that there are certain peculiar traits inherent in human nature that have impeded ethical progress since the beginning of time.

The success of any reformation depends upon a single premise: namely, that people want to be better. Of the minority this may be true; of the majority, it is not. Few people have any well-defined desire for self-improvement and of that limited number only a much smaller group has any well formulated plan of procedure. The primary desire of the average man or woman is simply to be comfortable. John Doe wants a fair share of this earth's goods, a little more power than his neighbor, and his name in the Blue Book. He would like to be respected and feared—preferably the latter. He is interested in self-improvement, provided it can be accomplished without effort, sacrifice or discomfort on his own part.

The motion picture industry has suffered from the tragedy of the "educational" film. It is the great box-office flop. So past experience has formulated a new procedure to deal with this equation in human nature. *If you feel that you must educate the individual, do it*

without his knowledge; for if he ever suspects that you are trying to improve his intellectual or ethical status he will hate you to the end of his days. The way of the reformer is more difficult even than that of the transgressor. The public mind, restricted by infantile proportions, indulges in infantile reactions. It reasons thus: "Someone is trying to educate me, from which I infer that he thinks I am ignorant. I am insulted—I'll never speak to him again!"

Jane Roe pays fifty cents to see a motion picture. That half dollar she dedicates to entertainment. If she discovers, however, that even five cents of it has been expended to improve her intellectual condition, she will want that nickel back. Culture, like the air, must be free. We will pay to be happy, but not to be wise. The fizzle of radio education parallels that of motion pictures and what we hear broadcasted in the air grows worse every day. There seems to be more or less prevalent the attitude which views it a disgrace to acquire education out of school; in fact, even during school days many only tolerate it because it is compulsory.

Only the minority appreciate learning; the majority must have it thrust upon them, if possible. A man will learn just enough to earn his bread and butter, for a thoroughly buttered slice of bread (whole-wheat) has become the fetish of the average person. Consequently, whenever the problem of actually improving the ethical estate of man comes up, the results are negative, not only through lack of popular support but through actual opposition. John Doe actually dislikes to have a better state thrust upon him. He would rather be free to wallow in the mire than to have his Augean stables cleaned up by some method which would curtail or endanger that inviolable aspect of personal liberty "to do as he pleases."

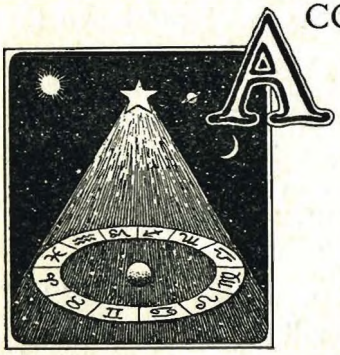
This is an age of progress and, speaking of progress, we are approaching the ultimate reformation. From now on, the trash cans along the curbs are going to be painted gray instead of green. This legislation has been made necessary because people have been posting their letters in these trash cans for years. Edu-

cated in our public schools, enjoying our exceptional cultural opportunities, the people who elect our presidents, make our laws and raise our families, the people who are the subject and object of our various reformations cannot yet recognize a trash can when they see one. How can we expect people to enjoy rare intellectual stimulus who consistently post their mail in a box marked "trash"?

Laws are made primarily for people who haven't sense enough to live well without them. These laws protect the person who is either thoughtless of others or who lacks sufficient gumption to take care of himself. The intelligence of the average person is seldom called in question; when it is, as in the problem of the trash can, he falls down hopelessly. As a result, we must have explicit directions for everything that we do. The strip of sandpaper on a box of matches must bear the caption, "Scratch Here," otherwise its purpose would be entirely beyond our comprehension. A door must be labelled "Push" or we might possibly try to get through it with a can opener; and we could not find our way out of a theater if the word "Exit" were not written over the opening in the wall. These little suggestions for our convenience, edification or enlightenment are touching testimonials of what some inventive mind thought of the average intelligence of the human family. And—most lamentable of all—he was right.

The most vicious form of ignorance to be met with is the ignorance which supports selfishness. We have laws governing every human thought and act. These laws are necessary, for they are a Bill of Human Rights by which each person is theoretically protected from the selfishness of every other person. The enforcement of these laws requires an enormous expenditure every year in this country. Hundreds of millions of dollars a year spent to prevent people from injuring, killing and exploiting each other is a startling reflection upon what we please to call our intelligence. But worse still, definite efforts are continually being made to evade these laws and remove all check upon the indulgence of individual ruthlessness.

ASTRO-DIAGNOSING THE HUNDRED PER CENT AMERICAN



ACCORDING to Astrology, the constellation of Gemini which is ascending in the horoscope of the United States, sets forth the composite temperament of the American people. The American college boy is intellectually and emotionally a Gemini type. When this college boy grows old he does not necessarily grow up, for he carries his juvenile eccentricities into his mature years. The Gemini youth has the "Arrow collar man" face, the collegiate slouch, and a certain air of languor about him. He is the young sophisticate who at seventeen has done everything and been everywhere; there is really nothing left for the average sophomore but to die—he has exhausted all other possibilities. For some time this type of the *genus homo sapiens* affected the balloon, or baby zeppelin, pants—those famous trousers that move only once to every three steps taken by the wearer. The immature Gemini is bold, affected, physically awkward, emotionally style-conscious and intellectually unconscious. He radiates an air of worldly wisdom and has the unique distinction of knowing everything and nothing simultaneously.

The Gemini type can absorb a considerable amount of education but is at a loss to know what to do with it after acquired. For lack of application, his education rapidly deteriorates; hence, we find the youth enthusiastic and ambitious but not profound. When intellectualism is present, it inclines the mind to speculate in matters entirely beyond its depth which often results in a most objectionable case of opinionatedness. Gemini is mechanical, inventive, and somewhat scientific. It usually learns, to its sorrow, that the highest form of art is the elimination of the un-

necessary. Gemini must forget nearly all that it has learned in order to know anything. After such a youth has completed his four years at college, he generally corrects the situation, however, and after years of contact with the actual problems of existence the individual discards his useless attitudes and concentrates upon the practical responsibilities of life. Occasionally an exception is found to this delineation of the Gemini type. The real student is rare; the typical Gemini works as little as he can, crams at the last moment, and his whole college life is just one frat after another.

This may be considered a rather hypercritical analysis of the national personality, but the thought we wish to convey is that, for the most part, our people are well meaning but superficial. We are a race bored to distraction and as tired of ourselves as we are of everything else. We are also becoming very fatalistic, for we are convinced that no effort on our part will have much effect upon existing conditions. The average election shows that we are bored with politics and the half empty churches reveal that we are bored with religion. We have almost entirely given up the hope of recovery from the boredom of our jaded nerves and emotions. With his superiority complex, the American instinctively swaggers and gazes patronizingly from the heights of his self-esteem. We do not mean that these traits are common to every individual. The great level, however, if you wish to call it such, is made up of persons who madly read their morning papers and promptly forget any vital news that may have accidentally been published. The average citizen, however, seldom reads the news; for he barely has time to skip through the sporting section, the comic strips and the financial returns.

Then another Gemini trait is very marked in the *genus homo Americanus*. Every individual wants to reform something, not always because of his overwhelming desire for human betterment but rather because of his overwhelming self-confidence, which leads him to believe that a thing will never be well done until he

does it. Hence, we have reforms for everyone except the reformers themselves.

Gemini is strongly journalistic. This country is swayed by journalism and thousands have no opinions except those written by their favorite column writer. Gemini also controls advertising and nearly all of us are victimized by the advertiser. Gemini carries a surface culture and produces the proletarian blue blood, or mushroom aristocracy. Hence the new orders of nobility—the beef barons, the chewing-gum kings, the lords of frenzied finance, and the peers of soaps and safety razors. Gemini further brings with it the great American disease—nerves. According to the ancient astrologers, Mercury controls the nervous system; a nation ruled by this planet must consequently be intense, high-strung, restless, and "fidgety." The nervous excitement of our civilization is, therefore, a thoroughly Gemini quality.

Gemini is more or less superficial, recovering quickly from disappointments and disillusionments, which accounts for the fact that the American can lose his money with more sang-froid than any other national type. This lack of profound reflection is further evidenced by the fact that you can come back to the man you robbed yesterday and rob him again today. If you wish to sell the Gemini a gold brick, it is only necessary to wrap it up in a new kind of package, tell him his neighbor has just bought one, and the rest is easy. The average American will lose everything that he has, proceed to make another pile, and then lose that as naively as a child. The Gemini American is the easiest believer on earth. He depends hopelessly upon authority; it is too much of an intellectual problem for him to analyze whether the authority quoted knows any more about it than he does.

At the signing of the Declaration of Independence the fixed star, Capella, was in conjunction with the Eastern horizon. From Ptolemy, the Egyptian astrologer, we learn that Capella is a most powerful star and that its keyword is "love of novelty." Two thousand years does not seem to have changed the influence of that star. Is it possible to conceive of a

nation more given over to novelty than the United States? To do the same thing twice is to commit a *faux pas;* to do it three times is to be ostracized as impossible. In every walk of society we are intoxicated with the new. We can live in one apartment house only long enough to permit a new one to be built so that we can move into that. A big percentage of the Los Angeles population moves monthly and apartments over two years old are becoming increasingly difficult to rent. If our car is six months old, we are ashamed of it; if it is two years old, it is an antique—without, however, the inflated value generally attached to antiques. One of our great problems seems to be to determine just when a thing ceases to be junk and becomes an antique.

In the motion picture field it is unthinkable to see the same picture twice. The Metropolitan Opera Company is concerned with a serious dilemma—the public is bored with the old opera plots and this great musical institution may come to an ignominious end because Americans cannot write acceptable new operas. We may blame Capella, therefore, for dance marathons, doughnut-eating contests, flagpole sitting, flying endurance records, as well as the newest form of mania—miniature golf-itis.

In the horoscope of the United States, the sun—which represents the poyer, influence, and affluence of the government—is in conjunction with Sirius, the Dog Star. Upon the authority of Ptolemy, we learn that when this star conjuncts the luminaries or the angles it indicates that the subject of the nativity is destined to be the guardian, protector, counsellor or preceptor of others. Hence, the American people have always regarded themselves as the natural protectors of weak or persecuted nations. The paternal attitude of Sirius is represented by the Monroe Doctrine, which is an integral part of our political idealism.

The place of the sun in the American chart is extremely significant. It is placed in Cancer, the sign of the people. The presence of the sign of government in the house of the people is the proper astrological background for democracy. Thus we have a

government always *of* the people, sometimes *by* the people and, on still rarer occasions, *for* the people. Further investigation discovers the sun to be in the second house, described by the ancients as the house of finance, speculation, and investment. The place of the sun reveals the great primary urge behind our civilization and tells us that finance is the keynote of our government. With the sun in the banking house of the zodiac and Cancer upon the cusp of this house, is indicated financial returns through navigation, import, export, transportation, speculation, and crops. As Cancer governs the common people, we find grounds for the popular belief that public resources are continually exploited by private interests.

The ethical note of this country is strongly tainted with commercialism and if our national fabric may be said to be suffering from one disease more than another, it is the disease of money. Among the money-loving and extravagant people of the earth we occupy first place. We are one of the few nations who love money so well that we will put up with every personal discomfort in the effort to get it. In our craze to make and accumulate money, we undermine our physical well-being to the point where we can no longer enjoy spending money. The average person does not really enjoy his money. We have developed a great competitive system, however, which demands that we accumulate vast and unusable resources if we are to survive. In other words, we kill ourselves in order to get money enough to live. Among some of the Oriental peoples there is a sort of unwritten code that a man can always starve. Lacking, however, the philosophical background of Asia, we would rather live miserably than die peacefully. The great concentration of this country is upon money. We have eclipsed the legendary hoard of Crœsus, exiled the Rothschilds to the limbo, and will soon send the Old Lady of Threadneedle Street to the old folks' home. We may well ask the question of there are enough funds in the world to liquidate the intangible assets of our own capitalists. All this indicates that we are a financially-minded people, too young in culture to realize that when we have

acquired all the gold in the world there will be nothing left to buy with it.



GROWTH

The growth of the mind begins when the growth of the body has been completed;

The growth of the soul begins when the growth of the mind has been completed;

The growth of the Spirit begins when the growth of the soul has been completed;

The Absolute Perfection is that which remains when all growth has been completed.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid $3.00.

Zodiakos

The Circle of Holy Animals

The true astrologer must be more than a mere monger of horoscopes; he must be a philosopher. He is the successor to an exalted order of learning, and he must be true to the high destiny to which his science calls him. The origin of the celestial science is obscured by that night of time which preceded the dawn of history, yet the elements of astrology are perpetuated in nearly every form of learning. According to the first traditions of the Orphics, the universe was originally divided among twelve gods, or units of rationality. These gods are the ideas or monads of Universal Order. They are the four Chaldean triads of divine beings perpetuated in modern astrology under the symbolism of the elemental triplicities. To each of these twelve ruling gods was assigned a division of the world, and over its own respective division the divinity presided, establishing its own Mysteries, orders of worship, and those arts and sciences of which it was the peculiar patron.

The establishment of the divine orders is beautifully set forth in the myth of Apollo, the sun god, and Python, the great serpent. The sun is the hierophant, the lord of the Mysteries, the exalted being who dwells in the twelve chambers of zodiacal initiation. Upon entering the sign of the Scorpion (which is represented by the rocky spur of Mt. Parnassus), the sun man found coiled among the rocks Python, the huge reptile which had crawled out of the slime left by the flood. In the Greek account of the Deluge, all mortals perished with the exception of Deucalion and Pyrrha, who repopulated the earth by throwing stones over their shoulders. With his arrows (symbolic of his rays of light) Apollo, the Solar Spirit, slew the evil Python and, casting its body down into a deep crevice in the

rocks, established the order of the Delphic Mysteries. The noxious fumes arising later from the decaying body of the serpent were the vapors of ecstasy by which the Pythian priestess was caused to enter into an ecstatic state. In his precessional march, the sun thus performs twelve herculean labors, founding in each age his own peculiar Mysteries. The sign occupied by the sun at the vernal equinox is thus regarded as oracular, for the voice of the sun god is heard speaking through the depths of this sign from the penetralia of his zodiacal sanctuary in the remoteness of the heavens.

Through antiquity the schools of heavenly Mysteries existed in every great civilized nation. The constellations visible in the midnight sky were represented upon the earth by shrines and temples of philosophic learning, by schools of an inner wisdom. There were consequently twelve great Mysteries from which flowed forth those spiritual truths essential to the well-being of humanity. In like manner, the planets were venerated, the Seven Wonders of the ancient world being erected as penticles to propitiate these wanderers of the sky. Research reveals that the rites of Aries, or the Celestial Ram, were celebrated in the Temple of Jupiter Ammon in the Libyan desert; the rites of Taurus in the Egyptian Mysteries of Serapis, or the tomb of the Heavenly Bull; the rites of Gemini in Samothrace, where Castor and Pollux, the Dioscuri, were hymned with appropriate ceremonial; the rites of Cancer in Ephesus, where Diana, the Multimammia, was revered; the rites of Leo in the Bacchic and Dionysiac Mysteries of the Greeks; the rites of Virgo by the Eleusinian Mysteries in Attica and the Christian Mysteries of the Virgin Mary. In India, Virgo is "Durga," a goddess of great power and dignity. The rites of Libra are peculiarly related to the Roman Catholic Church and the hieroglyphic of Libra is worn as one of the chief ornaments of the Pope. The rites of the Scorpion are the Mysteries of the Apocalypse and the ceremonials of the Sabazians. The rites of Sagittarius are the Mysteries of the Centaurs. Chiron, one of this vanished race, was the mentor of Achilles. The rites of Sagittarius were of Atlantean derivation, for Posei-

don, the lord of the sea, was the patron of the horse. The rites of Capricorn were the Mysteries peculiar to the Babylonians, and the composite body of the sea-goat signifies that these were celebrated at Babylon and Nineveh. The rites of Aquarius, the ancient



Zeus as Lord of the World

water-man, pertain to the Mysteries of Ganymede, the cupbearer of Zeus and the lord of the ethers, keeper of those waters which are between the heavens and the earth. The rites of Pisces are those of Oannes and Dagon, the fish-gods; for, as St. Augustine writes: "There is a sacred fish which was broiled and eaten by the sinful for the redemption of their souls." Pisces is also the sign of the great Deluge, when the waters of heaven, descending upon the earth, mark the close of a Kalpa, or cycle of manifestation when the worlds

cease and the Creator upon His serpent couch floats over the surface of oblivion.

Thus while the origin of man's concept of the zodiacal constellations and the forms which he assigns to them must remain an unsolved mystery, the doctrines founded upon the orders of the stars and the wanderings of the planets through the houses of heaven have come to dominate in a most powerful way the affairs of men. The ancient astrologers were wiser than their modern imitators, for they were in possession of a secret doctrine relating to the Mysteries of the constellations. If this doctrine could be re-established, it would go far to clarify the all-too-complicated issues of modern existence and would re-elevate astrology to its true position of dignity as the cornerstone of the house of human learning. Heathen, pagan and Christian alike are united by astrology, for all faiths—with the possible exception of a few primitive forms—are astrological in origin. This fact alone should develop tolerance in matters of religion and incline us to study the sacred science of the Stars and learn the inner import of their respective revelations.

For the purpose of making more evident the importance of astrology in the mysteries of philosophy and the soul, let us briefly examine a few of the mystical and spiritual allegories founded upon astrological correspondences. James Gaffariel, court astrologer to Cardinal Richelieu, in his remarkable work, "The Talismanic Magic of the Persians," declares that he has discovered the alphabet of the stars by which the celestial writing was caused to appear upon the walls of heaven. Gaffariel traces the Chaldaic Hebrew characters of the early Jews in the star groups, affirming that the destinies of both men and empires are written in letters of light upon the broad expanse of the firmament. Thus is the Universal Bible written in the heavens and the will of the gods continually made manifest in the combinations of zodiacal consonantal elements and the planetary vowels.

(To be continued)

